

1307



GENUINE
LETTERS
BETWEEN THE
ARCHBISHOP of ANNECI
AND
Mr. DE VOLTAIRE.



[Price One Shilling.]

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AND

MR. DE VOLTAIRE.

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GENUINE
LETTERS

BETWEEN THE

ARCHBISHOP of ANNECI

AND

Monf. DE VOLTAIRE,

ON THE

SUBJECT of his PREACHING

AT THE

PARISH CHURCH of FERNEY,

Without being ORDAINED;

WITH THE

ARCHBISHOP's Representation of the Case to
his most Christian MAJESTY, and Monf. de
VOLTAIRE's Confession of Faith, in Confe-
quence of an Order from the French KING.

All properly authenticated by Certificates of the
most unquestionable Authority.

Translated from the FRENCH.

L O N D O N :

Printed for F. NEWBERRY, at the Corner of
St. Paul's Church Yard. 1770.

LETTERS
Genuine

Between the

Archbishop of Canterbury and

Monsieur de Voltaire



Subject of

Parisian Church of St. Remy

London being

With the

Archbishop's Representation of the Case to

the most Excellent Majesty and Monsie

Voltaire's Declaration of 1761 in Con

sequence of an Order from the French King

All properly authenticated by Certificates of the

most Excellent Authorities

Printed at the British Museum

LONDON: Printed for J. Johnson, at the Corner of

St. Paul's Church-yard, 1761

[5]

L E T T E R

FROM THE

ARCHBISHOP of ANNECI

T O

Mr. DE V O L T A I R E.

11 April, 1768.

S I R,

IT is reported that you have kept
Easter, by which many people
are not a little scandalised, as they
conceive it to be a novelty, with
which you amuse the public, by ma-
king

king a jest of the most sacred rites
of religion.

For myself, Sir, I judge more charitably, and can hardly be persuaded, that Mr. de Voltaire, the greatest genius of our age, who boasts of being exalted by the power of infallible reason, and the principles of a sublime philosophy, above human considerations, the prejudices and weaknesses of humanity, can be capable of betraying and disguising his sentiments by an act of hypocrisy, which must effectually tarnish his glory, and debase him in the eyes of every thinking person. I should hope that sincerity had governed all your actions. You have confessed, you have communicated, and this you have voluntarily performed; this you have done as a real Christian; you have performed it as if persuaded

ded of the truth of that faith, in consequence of the truth of which you partook of that sacrament.

Unbelievers then can no longer glory in seeing you march at their head, bearing the standard of infidelity. The public will no longer have reason to regard you as the greatest enemy of the Christian religion, the Catholic church, and its ministers.

If they can, notwithstanding your protestations to the contrary in certain Gazettes, persuade themselves that you are not the author of that heap of indigested pamphlets and other works replete with impiety, which have already occasioned such disorders in society, such depravation of manners, such profanation of holy things; they will at least think that,

being now returned to your right judgment, you have determined never more to exhibit the like productions, and by an act so conspicuous as that performed in your parish church on Easter-day, you was willing to render public homage to that religion in which you was born and bred, and to which such distinguished talents as yours might have been infinitely useful, had you consecrated them to that purpose. It will be expected, that you will support this first religious act by proper sentiments and an uniform conduct, and in perfecting the work of a conversion so lately begun, you will give just cause to people of piety and religion, to return thanks to God, and to bless him, for the return of a penitent, whose conversion will administer joy and comfort to them.

Had

Had one seen you, the day on which you communicated, not only perplexing yourself by harranguing the people in the church on the subject of theft and dishonesty, * which gave great offence to the congregation, but also announcing, like another Theodosius, by your sighs, groans, and tears, the purity of your faith, the sincerity of your repentance, and disclaiming all those unedifying subjects, they had just reason to expect from what had already passed. By your manner of thinking and acting, nobody could have suspected these apparent demonstrations of religion to have been equivocal, but must have supposed you better disposed to approach the holy altar, where our holy faith permits not the purest souls to attend

* Mr. Voltaire, having been robbed, mounted the pulpit and preached a sermon against theft.

without

without a religious awe. They would have been more edified to have seen this, and perhaps you would have drawn more advantage, from having thus approached the holy altar.

For the past, I leave it to the Sovereign Searcher of hearts and consciences. By the fruit will the tree be known; and I hope, that by your future actions we shall have no room to doubt of the integrity and sincerity of what you have already performed. I am the more easily persuaded of this, as I most ardently wish it, having nothing more at heart than your salvation, being unable to forget, that in quality of your Pastor, I am accountable for your soul, as well as for the souls of the whole flock which Divine Providence has confided to my care.

I will

I will not attempt to convince you, Sir, how much I grieve for the state of your soul, nor how frequently I offer up my prayers and supplications, that God would, in his great mercy, deign at length to enlighten you with his celestial brightness, which may enable you to love and follow the truth, at the same time that you feel conviction

I shall limit myself to remind you in plain terms, that time presses on, and that it is of importance to you not to lose any of those precious moments, which you may yet employ to your eternal advantage. A debilitated body, sinking under the weight of years, warns you that the period of time approaches, at which so many celebrated men, your predecessors, have finished their course, and are at this moment hardly remembered; because dazzled by a false splendor, equally
trivial

trivial and evanescent, the generality of them have lost sight of immortal glory, more worthy of engaging their wishes and pursuits. May heaven grant that, wiser and more prudent than those, you may employ yourself for the future in searching for that supreme happiness, which alone can fill the vacancy of a heart that finds nothing here below capable of satisfying it.

I therefore incessantly intreat the Lord for you by the most ardent prayers, which is the consequence of the lively interest I take in every thing that concerns you, the zeal with which I am inspired for your welfare, and the sentiments of respect with which I have the honor to be,

S I R,

Your, &c.

Mr.

MR. DE VOLTAIRE'S ANSWER.

S I R,

I SHOULD immediately have answered the letter with which you honored me, had my health permitted.

Your letter gave me great satisfaction, at the same time that it raised my astonishment. How can you allow me merit, yet think it necessary to remind me of fulfilling what is the undoubted duty of the head of every parish, who ought to set an example in his own jurisdiction; with which duty no Christian can dispense, and which I have so frequently practised?

©

It

It is not enough to relieve our vassals from the horrors of poverty, to encourage marriage, to contribute every thing in our power towards their temporal happiness; we should also instruct their minds; and it is very extraordinary, if a head of a parish should not be permitted to perform that duty in the church that he himself built, which even the pretended Reformers *, after their manner, perform in their places of worship.

I certainly do not deserve the compliments which you are pleased to make me, any more than I merit the calumnies of those insects of literature, who are despised by all worthy

* In one of Mr. de Voltaire's late performances he declares, that the Protestants are the only Christians who keep to the truth of the gospel.

men ; with whose slanders it becomes a man of your profession to be unacquainted. I owe it in justice to my character to despise the deceit, without malice to the deceivers. The farther we advance in years, the farther we should exclude from the heart every thing that may corrupt it ; and the best remedy we can take against calumnies, is totally to forget them. Every one knows, that each trivial incident which can annoy this journey of life, will be lost in eternity ; and that resignation to God, love to our neighbours, justice and universal benevolence are the only things which remain before the Creator of time and all beings. Without this virtue, which Cicero calls "*Charitas generis humani*", man is but the enemy of man, he is but the slave of self-love, of vain pomp, of trivial distinctions, of pride, avarice and every unworthy passion.

tion. But if men do good for the sake of doing good; if this refined duty, consecrated by christianity, presides in their hearts, they may hope, that that God, before whom all men are equal, will not reject those sentiments, of which he is the eternal source. I humble myself with you before Him, and, not to forget the formalities introduced among men, I have the honor to be with respect,

S I R,

Your, &c.

P. S. You know too much of the world, to be ignorant that the head of every parish in France, at the time of administering the holy bread, informs the congregation, of any robbery that has been committed, though ever so trifling, and this should be done immediately, in the same manner as he would,

would, if a house in the village was on fire, that they might procure water. These are affairs of police which fall under his inspection.

THE

ARCHBISHOP'S

SECOND LETTER.

S I R,

I SHOULD not have deferred an answer to your last letter, had I had a moment's leisure, being continually occupied in what we call Retraite and the Synod.

I cannot but be surpris'd that, affecting not to understand what is very intelligible in my letter, you can suppose me satisfied by your having received a politick communion, at which the Protestants themselves, as well as the Catholics, were equally scandalized. It has given me more concern,

concern than it could any other person, and were you less enlightened and less instructed, I should think it my duty to inform you, in quality of Bishop and Pastor. I ask whether, after the public scandal, occasioned by the writings attributed to you, after omitting of almost every act of religion for some years past, a communion, received according to the true principles of christianity, did not previously require the most public reparation, such as would be capable of effacing every bad impression you had occasioned, without which, no minister, properly instructed in his duty, could, or would absolve you, or permit you to present yourself at the holy altar. Without being so attentive to scandal as you gravely suppose, I am however sufficiently informed not to be ignorant, that the conduct of the head of a parish, accompanied

ed with guards quite to the church, and thrusting himself into the pulpit, to give his advice to the public during the celebration of the holy mass, so far from being authorised by custom, and the wise ordinances of the most christian King, they have always considered them as the province of the ministers and pastors, and not the exercise of exterior police, although you have ascribed them to the heads of the parish.

You declare, that you prostrate yourself with me before God the Creator of time and of all beings ; I could wish we both did so with sufficient faith, confidence, humility and repentance for our faults, which may incline him in his mercy to be favourable to us. I again invite, intreat and conjure you, not to lose sight of that eternity, to which you are so
near

near approaching, and in which will so soon be swallowed up, not only all the little incidents of this life, but also the vanity of grandeur, the affluence of riches, the pride of genius, the vain arguments of pretended human reason, and every thing belonging to the deceitful appearances of this world.

If the advice I give you is displeasing, I flatter myself, that you will be convinced it is dictated by a sense of my duty, and by the eager desire I have of contributing to your real and solid happiness. Many, prompted by worldly motives, would use a different language; but in a regular and invariable pursuit of my duty in the sight of God, and in obedience to his will, as I do not seek adulation, I dread not satire, and am disposed to undergo all that the malice of man can invent, rather than be wanting in

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what

what I believe to be the duty of my function, following God in the office of my ministry. For what remains, although I observe the customary formalities introduced among men, it is not with less sincerity that I shall be, all my life, with the most ardent wishes for your welfare, with respect,

S I R,

Your, &c.

Mr.

Mr. DE VOLTAIRE'S ANSWER,

S I R,

YOUR second letter surprised me still more than the first. I do not know what false reports have been able to produce so much acrimony from you. I suspect a person named Ancian, vicar of the village of Moins, who had a criminal process in the parliament of Dijon in 1762; a process in which I did him some service, in prevailing upon the parties to accept an accommodation of fifteen hundred livres, and costs of suit. It is pretended, that the judge of the Bishop's Court at Gex complains,

D 2

that

that the citizens against whom he is pleading for his tenths, had recourse to me. It is true they did desire my good offices, but I refused to have any thing to do with the affair, considering that the church being a Minor *, it would be difficult to accommodate any thing in an amicable manner. I transacted a case nearly similar with my vicar, but it was by giving him much more than he desired ; so that I cannot suspect him of calumniating me. As for the other processes among my neighbours, I have settled them all ; and therefore do not believe that I have given reason to any body in the country of Gex to write to you in my disfavour. I know that all the people in Geneva accuse the archbishop of R——, whose name I do not know,

* A Church of the lesser order.

of writing and sowing calumny on every side; but God forbid that I should impute to him so infamous a business, without having convincing proofs. We had better a thousand times suffer in silence, than disturb the peace, by any hazardous complaints. Having established this precious peace in my neighbourhood, I have long wished to procure it to myself.

The Syndics of the states of the country, the vicars of my Lordships, a civil judge, and the superiors of a religious house, being one day at my residence, and much scandalised at the calumnies, which they thought were spread about by the vicar Ancian, as a recompence for my having saved him from the hands of justice, signed me a certificate which destroyed those slanders. I have the honour, my
 Lord

Lord, of sending you this authentic copy, conformable to the original. I likewise have sent another copy of it to the first President of the Parliament of Burgundy, and to the Solicitor General, in order to prevent the effect of any manœuvres, that might have surpris'd your candour and equity. You will see how false it is, that the duties in question have only been discharged this year; and you will, no doubt, be offended at having been so greatly impos'd upon. I pardon, from my heart, those who have dared to frame this odious plot, and confine myself to the prevention of their hurting me, without a wish to their prejudice, and I will be answerable, that the peace, which is my perpetual object, shall not be disturbed in my estate.

Literary trifles have no relation to the duties of a Citizen or a Christian.

tian. The Belles Lettres are an amusement only. Benevolence, solid piety void of superstition, the love of our neighbour, and resignation to God, ought to be the principal occupations of every thinking man. I endeavour, as far as I am able, to fulfil all these obligations in my retreat, which I render every day more solitary; yet, my weakness but ill answering my efforts, I annihilate myself with you once more before the Divine Providence, knowing that we can only bring three things before God, which cannot enter into his immensity. Our nothingness, our faults, and our repentance. I recommend myself to your prayers equally as to your equity.

have the honour to be,

S I R,

Your, &c.

Upon

Upon stamped Paper.

We, the underwritten, do certify, that Mr. de Voltaire, gentleman in ordinary of the King's chamber, one of the forty French academicians, lord of Ferney, Tournay, Prigny, and Chambes, in the country of Gex, near Geneva, has not only performed the duties of the Catholic Religion, in the church of the parish wherein he resides, but has likewise rebuilt and adorned the said church, at his own expence. That he has, for a long time, maintained a school-master. That he has cultivated, at his own expence, the barren lands of many of the inhabitants, has enabled those, who had no plough, to procure one; has built them houses, granted them pieces of land; and that Ferney contains now double the number

number of inhabitants it did before he possessed it. That he has refused his assistance to none of the inhabitants of the neighbourhood.

Being required to give this testimony, we declare it to be the exact truth.

Signed.

Signeur Gras, Vicar.

Sauvage de Verney, Syndic of the Noblesse.

Fabry, principal Syndic General, and Subdelegate of the Administration.

Christopher, Attorney.

David, principal of the Carmelites.

Adam, Priest.

Fourier, Vicar.

Examined at Gex, the 28 April, 1768.

Rec^d. three fols.

Signed. De Lachault.

E

I,

I, the undersigned, de Raffo,
Notary Royale of the bailiwick of
Gex, residing at Ferney, declare, that
I have copied and collated, word
for word, from the original, the a-
bove certificate, shewn me by Mr.
de Voltaire, and taken back by him
at the same time, the whole being
done at his request.

Ferney, 28 April, 1768.

Signed by Mr. de Voltaire, and
the said Notary.

Examined at Gex 28 April, 1768.

Rec^d. six sols and six deniers.

Signed De Lachault,

Dispatched by Mr. de Voltaire

Christ. Raffo, Notary.

THIRD

THIRD LETTER

FROM THE

ARCHBISHOP of ANNECI.

S I R,

YOU attribute then to acrimony, what, in me, is really the effect of that zeal, with which it is my duty to be inspired for whatever concerns the salvation of souls, and the honour of the religion professed in my diocese. This consideration would have prevented all farther reply, if I had not believed that I ought to justify those whom you accuse of having aspersed your character. Mr. Ancian, the dean of Gex, and the arch-

E 2

bishop

bishop of R——, have said no more to me than what is said by every body, and when they had an opportunity of doing it, what they did tell me was much less than I had already heard from public report. It is not, therefore, to either of their reports, that you are to attribute the foundation of the just representation which I have been obliged to make, in quality of Bishop and Pastor.

You know the works which are attributed to you, you are acquainted with the opinion which all Europe has of you ; you are not ignorant, that all the infidels of our age glory in having you for their chief, and in having drawn from your works the principles of irreligion. It is therefore yourself, and all the world, not a few individuals, that you ought to accuse for what is imputed to you. If they are calumnies,

calumnies, as you pretend, you must justify yourself, and undeceive the public in general, who are possessed with this notion. It is not in the least difficult for one, who is really a Christian in spirit, and in heart, to make it appear that he is so. He does not think himself at liberty to qualify such writings by the appellation you give them of literary trifles. He shews his faith by his works. He produces such sentiments both in his writings and conduct, as give to religion the homage which is its due. He does not flatter himself with having performed his duty by a fallacious performance of some ceremonies, once or twice a year in his parish church, nor even for having, in the course of many years, received the sacrament as often, by which the public have been more scandalised than edified. I leave you, Sir, after this, to judge what you have to do,

do, business of consequence prevents
 my saying more, and probably I shall
 have nothing more to say, until such
 an alteration in your conduct, as I
 wish for, puts it in my power to con-
 vince you of the integrity of my in-
 structions, and of the sincerity of my
 wishes for your salvation, which will
 always be inseparable from the respect
 with which I have the honour to be,

S I R,

Your, &c.

A LET-

A
LETTER

From Mr. DE St. F——

TO THE

ARCHBISHOP of ANNECI.

S I R,

I Have shewn the King the letter which you directed to me for his Majesty, and the copies of those which you have written to Mr. de Voltaire, as well as his answers. His Majesty could not help applauding the wise counsels, and the solid exhortations which you gave him. His Majesty will order him to make no disturbance
in

in the church for the future, like that with which you very justly reproached him. It does not belong to the private head of a parish to give public instructions to the inhabitants. He may exhort them in private to conduct themselves in conformity to the principles of religion and justice, which would be very praise-worthy. I am persuaded, that Mr. de Voltaire will have profited by your good advice.

It is impossible for me to be more than I am,

I R,

Your, &c.

Certi-

Certificate of the Confession of Faith
made by Mr. de VOLTAIRE.

FRANCIS Marie Aroüet de Voltaire, Gentleman in ordinary of the King's Chamber, Lord of Ferney, Tournay, &c. &c. aged seventy-five years and upwards, being of a very weak constitution, having with difficulty dragged himself to church this Palm-sunday, notwithstanding his illness, and having since that day been attacked with many fits of a violent fever, of which Mr. Bugros, surgeon, acquainted the vicar of Ferney, agreeable to the laws of the realm. And in consideration of the weakness attending the said sick man, who was totally incapable of going to confess, and receive the sacrament at church, as he ought to have done for the edification of his tenants, and

F

which

which he wished to do on account of the Protestants, with whom this country is surrounded ; he begged the vicar of Ferney to perform on this occasion, every thing that the ordinances of the King, and the arrets of Parliament command, jointly with the canons of the holy Catholic Church professed in the kingdom, the religion in which the said sick man was born, has lived, and will die, all the duties of which he is desirous to fulfil, as likewise those of a loyal subject to the King ; offering to make all necessary declarations and protestations required, whether public or private ; submitting himself totally to every thing which is according to rule, being willing not to omit any part of his duty whatsoever ; requesting the vicar of Ferney to perform his office with the greatest punctuality, as well for the edification of the Catholics, as of the Protestants,

who

who are in the said sick man's house,
This present, is signed by his own
hand, and that of two witnesses, of
which a copy remains at the castle,
signed also by the said sick man. The
original of the copy to be left in the
hands of the vicar of Ferney, by the
two underwritten witnesses, unless
necessary to be rendered authentic by
the Notary.

The 30th of March, 1769, at ten
in the morning.

Signed Voltaire.

Bigue, }
Waguire, } Witnesses.

Upon stamped paper.

In the year of our Lord 1769, at the
castle of Ferney, the 30th of March
in the afternoon, in the presence of me

the underwritten Claude Rasso, Notare Royal of the Bailiwick of Gex, residing at Ferney, and in presence of the witnesses hereafter named; it appeared, that Mr. Francis Morie Arouët de Voltaire, Gent. in ordinary of the King's chamber, one of the forty French Academicians, Lord of Ferney, Tournay, Prigny and Chambety, hath declared, that Nonote, formerly a Jesuit, and the said Guion, who calls himself an Abbe, having published some libels against Mr. de Voltaire, equally insipid and slanderous, in which they accuse him of having been wanting in respect to the Catholic Religion. He owes this declaration to his truth, his honour and his piety. That he has never ceased to respect and exercise the Catholic religion, practiced in this Kingdom. That he pardons his slanderers. That if ever any indiscretion had escaped him

him in prejudice to the religion of the state, he would ask pardon of God and the state, and that he has lived, and wishes to die in the observation of all the laws of the kingdom, and of the Catholic Religion strictly united to those laws. Signed and delivered in the said castle, the said year, month, and day of the month, in presence of the Reverend Antoine Adam, priest, formerly a Jesuit, of Claudius Stephen Maugié, Goldsmith and Jeweller, of seigneur Bugros, surgeon of the company of Royal Academicians of Montpellier, and sworn surgeon in this Bailiwick, of Peter Archiveque Syndic, and Seigneur Begez, citizen of Balme de Thuy, in Geneva, now residing at Ferney, who gave this testimony required; signed likewise by Mr. de Voltaire, and me, the Notary.

Examined at Gex, April 6, 1769.

Received twenty-one sols.

Signed, De Lachault.

And

And since that, at the said castle, at nine in the morning, the first of March, before the said Notary, in presence of the witnesses hereafter named, it appears, that Mr. de Voltaire, Gentleman, &c. &c. being confined to his bed by illness, did there receive the holy communion, pronouncing these words following. "Having my God in my mouth, I declare, that I pardon sincerely, all those who have written any calumnies against me to the King, and who have not succeeded in their bad designs." This declaration the said Mr. de Voltaire has required to be authenticated, which request I here grant, in the presence of the reverend P. Gros, Vicar of Ferney, A. Adam, Priest, formerly a Jesuit, the said S. Bigex, C. Joseph, Capuchin of the convent of Gex, the said Bugros, Surgeon, Stephen Maugié,

Maugié, Goldsmith and Jeweller, P.
Archeveque, Syndic of Ferney, living
therein. Signed by the said Mr. de
Voltaire, and me, the said Notary.

Examined at Gex, 6 April, 1769.

Rec^d 21 fols.

Signed De Lachault.

Copied by the said Vicar of Ferney.

Signed C. Roffo, Notary.

We, the underwritten, declare to
have been present while the said Mr.
de Voltaire made his confession of
faith, after having received the holy
communion from the hands of the
reverend, the vicar of Ferney.

Ferney, the said day of April, 1769.

C. Raffo, Notary.

Bugros.

L'archeveque Syndic.

I,

I, the underwritten, Surgeon to the Royal Academy of Montpellier, do certify, that Mr. de Voltaire, Gentleman, Lord of Ferney, &c. was attacked with a violent and dangerous Fever, at Ferney, 3 April, 1769.

Signed Bugros, Surgeon.

In the year of our Lord 1769, April 9. In the presence of me, Claudius Raffo, Royal Notary of the Bailiwick of Gex, residing at Ferney, signed by the witnesses underwritten, assembled together. The reverend P. Gros, Priest and Vicar of Ferney, the reverend Father Claudius Joseph, Priest and Capuchin of the convent of Gex, P. Archeveque Syndic, at the said village of Ferney. Claudius Stephen Mauglé, Goldsmith and Jeweller. John Baptiste. William

liam Louis Bugros, Surgeon of the Royal Academy of Montpellier, residing in the said Bailiwick. Jacquin, Schoolmaster, living in the said village of Ferney, all declare, by these presents, that Mr. de Voltaire, Gent. &c. &c. residing at his Castle at Ferney, did make the following confession of faith on the first day of April, this present year, at nine in the morning, after having received the holy Viaticum from the hands of the said Vicar of Ferney. “ *I believe, firmly, said he, all that the Catholic, Apostolic, and Roman Church believes and confesses. I believe in one God, in three Persons, Father, Son, and Holy Ghost really distinguished; having the same nature, the same divinity, and the same power. That the second person was made man, called Jesus Christ, who died for the salvation of all men; who has established the holy church, to which it*

G

belongs

belongs to judge of the true sense of the holy scriptures. I condemn likewise, all the heresies the said church has condemned and rejected; likewise all perverted misinterpretations which may be put on them."

" This true and Catholic faith, out of which no one can be saved, I profess and acknowledge to be the only true one; and I swear, promise and engage myself to die in this belief, by the grace of God."

" I believe and acknowledge also, with a perfect faith, all, and every one of the articles of the Apostles Creed." Which he recited in Latin very distinctly. *" I declare, moreover, that I have made this confession before the reverend Father Capuchin, previous to his confessing me."*

This

This is what these witnesses heard, as they affirm by oath, of which they demand a certificate. To which their reasonable request I have assented, it being first read over at the parsonage house at Ferney, in the presence of Bernard Jaquit, labourer, I. Archeveque, principal Syndic, residing at Ferney, who give their testimony as required. The said declarants having signed at the same time, with me the said Notary, and us the said witnesses, not knowing the contents of the said writing.

Examined at Gex the same day;
being 15 April, 1769.

Rec^d. 21 fols.

Signed De Lachault

By the second dispatch of the said vicar of Ferney.

F I N I S.

This is what these witnesses heard,
 as they return by car of which
 they demand a testimonial. To which
 their reasonable requests have been
 obd, it being this road over at the par-
 ticular house at Tenney, in the pre-
 sence of Bernard Joseph, informant
 I. Schaeffer, principal syndic re-
 siding at Tenney, who give their testi-
 mony as requested. The said docu-
 ments having signed at the same time
 with me the said Notary, and as the
 said witnesses not knowing the con-
 tents of the said writing.

Examined at New York the same day
 being: 30th JULY 1899

Notary at Law.

Signed Do. Joseph

By the second disponent of the said vi-
 car of Tenney.

F I N I S

ADVERTISEMENT.

M. De Voltaire is ranked among the greatest literary genius's of the age. His works are known, and generally applauded by the admirers of *fine writing* throughout Europe. But they are not all equally worthy of praise. He has long been considered as the patron of infidelity, and equally an enemy to the religious establishment of his own and every other country ; to Catholics and Protestants, to Jews, Turks, and Confucians. Sober men of all nations, while they are charmed with his invention, hold his opinions in detestation ; the clergy of all denominations abhor them, and even those who admire him most disregard his precepts, because they doubt his sincerity.

Yet

Yet whatever concerns his conduct as a citizen, or his character as a writer, excites curiosity in proportion as it is novel.

An incident the most trivial perhaps, in itself, has given occasion to one of the most important transactions of his whole life.

Having ostentatiously rebuilt and ornamented his parish church, in the temporalities of which he is Lord Paramount, he considered himself at liberty by his rank to conduce to the profanation of it.

Accordingly after the celebration of the sacrament at Easter, which is one of the most solemn ceremonies of the Gallican church, he without ordination mounted the pulpit, and preached to the people a sermon against Theft and Robbery.

The clergy were incensed to the highest degree at his audacity. The whole

The whole community was alarmed, and complaint was made to the Archbishop of the diocese of this impious attack upon the rites of the Holy Church.

The Archbishop fired, wrote to Mr. de Voltaire, and expostulated with him in a serious manner on the heinousness of the offence, of the force of example, and of the duties which His men owe to the Author of their Being; and to the precepts he has enjoined.

Voltaire replied with that vivacity for which he is so justly celebrated.

The Archbishop continued the correspondence, till finding admonition and exhortation alike ineffectual, he complained to the King, and procured the letters that had passed on this interesting occasion to be laid before him.

His

His Majesty applauded the Archbishop's zeal, and took upon himself the completion of the correspondence which the Archbishop had begun.

The issue was, that M. de Voltaire, who during the long period of his past life has lived in open contempt of all religious establishments, has at length, in the most solemn manner, professed to believe in the grossest absurdities of that system, which all true Protestants have upon the clearest conviction disbelieved and renounced.

A L E T-

